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The Protestant Review

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION
ELI M. ERIKSEN, Director.
EVANGELICAL—NON-SECTARIAN.
Founded by the late the Rev. James A. O'Connor, 1883.

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"HE, BEING DEAD, YET SPEAKETH."

Since it is true that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," there is no reason why Roman Catholics who believe in Christ should not trust in Him for salvation. God alone has the power to do this work, to convert them so that they will cease to do evil and learn to do well and be adopted into His family. This is what the Christian religion really is. It is not merely a system of ethics or philosophy, or an influence to lead to a higher and better life, but it is a power to transform, to make new creatures—"Ye must be born again." It unites us with God. By repentance and faith in Christ they are children of God and have a rightful place in our Father's house. "I go to prepare a place for you," said Christ.

JAMES A. O'CONNOR.

SHUT IN WITH GOD.

Shut in, shut in—you're not alone,
For God is with you there;
You have His blessed Holy Word,
A time for hallowed prayer;
And Jesus will your Teacher be—
Are you not truly blest?
What blessed lessons you may learn
While at His feet you rest!

Shut in, shut in—but not alone,
The Comforter has come;
And if you will but let Him in
He will make your heart His home
And tell you all you ought to do
Each moment of the day.
Then come and be His loving guest
And stay with Him alway.

Shut in, shut in with God alone,
'Way from the noisy crowd;
'Tis only in the silence
That God's soft Voice is heard.
Then let us listen for His word
And keep so calm and still
That we may catch God's whispers
And learn God's blessed will.

MARY A. TAYLOR.

The Evangelizing of Catholics a Patriotic Work

One of the greatest dangers confronting the American people from within is the increasing political and social power of the Roman Church. The essential principles of the Church of Rome and of this Republic are in direct antagonism and cannot both exist in the same mind. One must destroy the other. The first stand for slavery—spiritual and intellectual, both for the individual and the community—while the second stand for liberty of faith, liberty of conscience, liberty of the press and liberty of speech. There are several ways of combatting this danger, but the most effective is that of bringing the Roman Catholic people out of the darkness and bondage of their Church into the light of God and the liberty of His children. Nor is this so formidable a task as some people think. There is no need to quarrel with them as to the errors of their Church or to challenge its pretensions. What they need is personal testimony to the power of Jesus Christ to save and to keep, and of the peace and rest that come to the soul that knows that it is right with God. If they can be brought into personal touch with Christ Himself, see Him as the Saviour who died for their sins once for all and accept Him as their personal Redeemer, they will read the Bible and do their best to walk in the way that it points out. They will soon abandon their worship of saints and images and they will soon leave off confessing their sins to men like themselves and doing penance and paying for prayers for dead people. When they become evangelical Christians they will love liberty and all those other good things that have raised our nation to its present position, and they will no longer allow themselves to be tools in the hands of any priest, whether living in this country or in Europe.

In respect of the religious Orders, convents and monasteries, the personal experiences of the Director enable him to speak with genuine authority. He has a series of lectures on this subject, which are illustrated with lantern slides of exceptional merit, both as to their artistic and authentic qualities. They are protected by copyright and cannot be shown or copied by any person without his authorization. The titles of these lectures are: "My Monastic Life," "The Carmelite Nun," and "The Worship of the Virgin Mary."

WHAT SHALL IT BE?

The Prince of Peace (Is. 9: 6) *vs. the Queen of Peace. "Regina pacis, ora pro nobis" (Queen of Peace, pray for us.)*

FROM A SERMON BY ELI M. ERIKSEN, DIRECTOR OF CHRIST'S MISSION.

In Matthew, twenty-fourth chapter, we read in substance that nation shall rise against nation, kingdom against kingdom, and there shall be famines, pestilences and earthquakes in divers places. All these are the beginning of sorrows.

The chapter deals with the destruction of Jerusalem and the second coming of Christ as King of kings, Lord of lords and Prince of Peace. It foretells very well the present-day conditions.

The whole Christian Church is looking for His coming more to-day than at any other time of its existence. Yet the exact time of His appearance knoweth no one but the Father.

War is raging everywhere, causing both famines and pestilences. Earthquakes have been plentiful enough to fulfil that part of the prophecy.

From a human point of view there is no sign of peace and no one to build our hopes on for peace, but the Prince of Peace.

Preparation has become the slogan of every nation instead of "Peace be with thee"—yea, wars and rumors of war from the four corners of the earth!

The questions arise in every thinking person's mind, What will the end be? What will be the result of all this? And again, Who will win and bring about peace on earth?

The angels were singing some 2,000 years ago about peace and good-will to men. We shall have no peace before this, among other things, becomes true—before humanity is filled with good-will toward one another, even as God has good-will to men.

Many efforts have been made to establish peace.

The pope has utterly failed in his efforts. His voice has no more the power it used to have upon the kings and princes of the world. The boast of being sovereign of the whole world is a thing of the past. Having the power to make kings stand at his doors for days, barefooted and scantily clad, waiting for his pardon, is also a thing of the past.

President Wilson, representing the people of the United States, has for three years labored patiently and hard to make peace and keep peace, yet did not succeed.

It seems almost incredible that the United States, after having stretched forth her hand of love and sympathy to suffering Europe, should herself be drawn into the conflict.

Mr. Ford and his party, with good intentions and peace propaganda, did not even reach Norway before they had war between themselves. Now we find Mr. Ford, a loyal citizen, assisting the Government to the utmost in time of war.

To whom can we, then, reasonably look for peace?

The pope has failed, this country has failed and all human agencies have so far utterly failed.

The Word of God tells us plainly not to put our trust in humanity or flesh, but to put our trust in the Lord. He, and He alone, can make wars to cease. Him, and Him alone, we should honor and worship, and also flee from idolatry and superstition.

From the book of Genesis to the book of Revelation we read nothing whatever of Mary, the Queen of Peace. It is Jesus, and Jesus only, who will ever rightly carry the title of *Prince* of Peace. He is the only One mentioned in the Scriptures who intercedes for us at the Throne of God. He is the only One spoken of as coming again when His enemies shall be made His footstool. And again, He that cometh shall come and shall not tarry.

But to-day, in the twentieth century, in this land where the Gospel light has been proclaimed from the very day our Pilgrim Fathers landed, we find one of our leading newspapers, "The New York American," in its issue of May 8, 1917, publishing the proclamation of Pope Benedict urging the people to appeal to Mary, from June 1, 1917, as the Queen of Peace.

The names applied to Mary in the Litany are simply robbing God of His glory. Let us take heed to the Word of God. In Sam. 2: 30 we read, "Them that honor Me I will honor, and them that despise Me will be lightly esteemed." As Christians let us stand up as loyal soldiers of the truth and protest against idolatry and Mary-worship, for "Righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14: 34.)

In "The Tablet," a Roman Catholic paper, July 1, 1916, we read of the Holy See having struck a medal representing the Virgin Mary coming down from Heaven with an olive branch in her hand.

Rome is yet drunk with superstition and forgets that the same Mary is in their own literature given credit for having destroyed more life and shed more blood than any other one power on earth.

The following are a few of the many figures we could submit of the bloody crimes resting on the Church of Rome, and in most of these cases the Holy Virgin is given credit for having granted the success in their murderous deeds:

We are credibly informed by historians that Pope Julius, in seven years, was the occasion of the slaughter of 200,000 Christians, that the massacre in France cut off 100,000 in three months. In the persecution of the Albigenses and Waldenses, as per P. Perionius, 1,000,000 lost their lives, Pope Leo XIII. says: "Human help against these insidious, audacious people was hardly to be expected, but the rosary sent by God came to our aid by the power of the Holy Virgin, THE GLORIOUS DESTROYER OF HERETICS."

From the beginning of the Order of the Jesuits till 1580, thirty or forty years, says Balduinus, 900,000 perished. The Duke of Alva, by Hangman, put 36,000 to death. Vergerius affirmed that the Inquisition, in thirty years, destroyed 150,000. To all this we may add the Irish Rebellion, in which 300,000 were destroyed, as Lord Orrery reports in a paper printed in the reign of Charles II.

These are some of the things the Holy Virgin is given credit for in the past. Now she is the Queen of Peace.

THE SECRETARY'S CORNER

Roman Catholic friends who wish to write to the Director on religious or other matters can rely upon their letters reaching him unopened, if the envelope is marked "Personal."

Time will be saved if communications with regard to books and publications, magazine subscriptions, lecture appointments and other purely business matters, are directed to the Secretary of Christ's Mission, instead of to the Director.

Nearly every month copies of THE PROTESTANT REVIEW are returned to this office with the address label off. Some of our subscribers are left without the paper, whom we do not know. You will do us a favor by informing us as to missing numbers.

THE FIRST OBJECT OF CHRIST'S MISSION

Our readers are reminded that the *first* purpose of Christ's Mission is the evangelization of the Roman Catholic people—the putting before them the facts that they can approach Christ Himself at any time, in any place, without the aid of any human or supernatural being, and that they can, here on earth, enjoy the peace and happiness that come from the knowledge of the forgiveness of past sins. In this work every converted person can take a part by telling these truths to his or her Roman Catholic friends and neighbors as occasion offers. No special theological or doctrinal knowledge is needed; because the most effective means is that of personal testimony to the possession of those experiences, and many pious, spiritually minded Catholics would gladly seek those blessings if they knew that they were really within their reach.

A WARNING FROM CANADA

How Archbishop Ireland's Dream Works in Quebec

On Sunday, November 10, 1889, Archbishop Ireland preached a sermon at Baltimore, at the opening of the Roman Catholic Congress in that city.

The text of the discourse was from the Ecclesiasticus 4: 33, "Even unto death fight for justice, and God will overthrow thy enemies for thee." The preacher sought to show that as Columbus, a Roman Catholic, discovered the West Indies, and Spain, a Catholic nation, possessed the entire continent, so "in justice" this Western Hemisphere should belong to the Roman Church, even if there should be a "fight" for it, and its enemies (the Protestants, who had developed the country, given it its free institutions and made it great) should be overthrown. He went on to say that the work of the Roman Church in the United States was twofold: "To make America Catholic, and to solve for the Church Universal the all-absorbing problem with which the age confronts her." "I doubt," he said, "if ever since that century, the dawn of which was the glimmer from the Eastern star, there was prepared for Catholics of any nation of earth a work so grandly noble in its nature and pregnant with such mighty consequences. The work gives the measure of our responsibility!

"Our work is to *make America Catholic.* It we love America, if we love the Church, to mention the work suffices. Our cry shall be, 'God wills it!' and our hearts shall leap with Crusader enthusiasm. We know the Church is the sole owner of the truths and graces of salvation. The Catholic Church will confirm and preserve, as no human power or human Church can, the liberties of the Republic."

This last sentence presents the Roman Church in quite an attractive light, even if there should be some citizens of the Republic who think the nation can take care of its "liberties" without the assistance of an Italian ecclesiastic who has not the slightest knowledge, either by experience or observation, as to what the American conception of liberty is, or how it works out in daily life. Furthermore, it is a matter of common knowledge that the way in which the pope's predecessors "confirmed and preserved" the liberties of the nation in which he was born, proved so unsatisfactory to the people thereof, that they first deprived him of his temporal power over them, and then voted to have King Victor Emanuel as their sovereign by an overwhelming majority.

* * *

Nobody would think of accusing the "New York Times" of being an anti-Catholic journal, but its literary supplement of June 3, 1917, contained an important article about conditions in Canada which conveys a serious warning to the people of the United States.

THE TWO MENACING ISSUES.

The following are among the more important passages:

In the history of the American period preceding the Civil War may be found a striking parallel of the situation in Canada to-day. For slavery issue substitute the language issue of the Dominion, and you have the problem. Another factor, inseparably bound up with that of the language, is the Catholic religion and the hatred of the French Canadians for France ever since the priests and nuns were driven out of that country and their church property confiscated by Waldeck-Rousseau. Many of the exiled priests and monks and women of the nunneries came to Quebec. In the years that have elapsed since then, these church exiles have missed

no opportunity to tell the French Canadians of their trials in the mother country. This is more than a sufficient reason in Quebec why a man in that province should not enlist for a war in which France is fighting for her life.

A FORMER PASSIONIST ON THE FRENCH LAW.

In January, 1903, Mr. Augustine Baumann, formerly a Passionist priest in Hoboken, N. J., wrote from Paris to Pastor O'Connor as follows with regard to the French law dealing with the religious orders:

Imagine that we had, in the United States, some scores or hundreds of institutions where nothing but hatred of the Republic is taught; monasteries and convents filled with enemies of the Government at Washington, who strove with the aid of a wealthy class of citizens to overthrow not only a Democratic or a Republican Government, but to overturn the Constitution itself and replace it by one which would acknowledge the exclusive supremacy of a small class of men and the supremacy of a certain set of religious doctrines. The American people, forming the immense majority, would soon call upon the national Government to put an end to such a conspiracy against the public welfare and to silence forever the fomentors of trouble and discord. The French Government is doing only what any respectable Government would do in any country. It is not attacking personal rights at all, but it is defending the liberties which the people have acquired.

The "Times" writer proceeds thus:

To understand this you must remember that, outside of Montreal, Quebec is a medieval country. The priests rule it absolutely. At no time since this war began have the squads of recruits to be seen in the streets of the city of Quebec been as large as the solemn groups of monks out for their daily walks. In the village of Chicoutemi, at the head of the Saguenay River, last Summer, the writer was talking with a priest when a party of eight men in khaki, led by a corporal, went by. The priest called attention to them, and remarked with a satisfied grin that that was all they had been able to raise for the army in the whole section.

As another bit of evidence of the medievalism of this

delightful country, there is the church of Notre Dame de Victoire in the lower city of Quebec, and its bulletin board at the entrance. That board is always filled with little personal notes to God asking favors and promising so many masses if the favors are granted. For the most part the notes are scribbled on stray bits of paper, such as the groceries come in, always begin "Dear God," are signed by the petitioners, and request that such and such a member of the family may find a job soon, or that a wayward son or daughter be reclaimed or a sick relative be cured.

The writer in the "Times" says that the "medievalism" referred to above has a very direct bearing on Canada's conscription problem, and it is easy to believe this in view of the numerous references in the public press connecting feeling in the Central Empires with the restoration of the pope's temporal power, euphemistically generally thinly disguised under the phrase, the "independence of the Holy See." And the writer aforesaid thinks that, in view of the connection between "medievalism" and conscription difficulties it is "worth while to give another bit of evidence to show what a grip the Church has on the Province." So he gives us the following as a hint of what we may expect if Archbishop Ireland's Baltimore program is realized. He says:

It is a part of the civil law of Quebec that all sacred debts have precedence over secular obligations as liens on property. For example, the Church decides to build a monastery or a cathedral or a church or a convent. Every Catholic, which practically means every inhabitant, in the region of the new building must contribute and contribute generously. If he has not the cash in hand he must mortgage his house or his farm and allow the Church to raise the money for him with that mortgage as security. That mortgage automatically becomes a first lien on that property, no matter what previous incumbrances there may be. There is another law fixing the portion of each man's yearly earnings from his farm or his fishing-boat that he must turn over to the Church.

HOW CANADIAN LIBERTIES ARE CONFIRMED AND PRESERVED.

All this is possible because of the enforced lack of edu-

cation of the people and the keeping out of the English language and any effort at anti-Catholic propaganda. If a Catholic in Quebec harbors an outsider, who makes any attempt to teach a different way of life and religion, that Catholic is publicly warned by the priest in the church. If he does not heed the warning he is put out of the Church and all his neighbors are ordered by the priest of the parish to have no social or business relations with him.

[This method of confirming and preserving the liberties of individuals is by no means unknown in the United States now. The first intimation that the present writer had of the existence of "The Menace" was a paragraph in the Milwaukee "Catholic Citizen" quoting one from a papal organ published in Buffalo, designed to injure the business of one house with nation-wide connections because one of its officers was alleged to subscribe for the paper, and the trade of an individual merchant in Buffalo for the same reason.]

NO PRIESTLY OBJECTION TO PUBLICITY.

The relation of these facts does not offend the priests themselves, for most of them are sincere believers in the righteousness of their methods. They believe that the Catholic religion is the indispensable thing to the future welfare of their charges and that they are justified in fighting off anything that would impair that religion. As already said, they look upon education as education is understood in Ontario or the United States, as the chief menace.

Enough of French to read the catechism, and enough of arithmetic to keep the farm accounts straight and to figure out the portion for the church correctly is supposed to be sufficient education, unless a young man is going into the priesthood.

THE SAME HERE.

"We lose our people," said a Canon of the Church to the writer, "as soon as they begin to associate with the English-speaking people and to learn their language. So we are opposed to any such mingling and teaching."

On June 10th the New York "Times" said that it had received a number of communications in respect to the article from

which the foregoing extracts were taken, and that, although the writer "had obtained certain facts apparently beyond dispute," he had "phrased his conclusions" so as to suggest an antagonistic attitude toward the French-Canadian element. It then gives extracts from three letters as types, but the only paragraph that seems worthy of quotation is the following, which shows that the plan for building churches does not apply to monasteries; but, from the point of view of the general question, even this does not materially affect the statement to which exception was made:

"Any contributions which are made for the building of a church are made at the request of the people, and absolutely voluntarily. A church is never built in any community except at the expressed wish of a majority of the people; and a parish is not established at the will of the Church, but on petition of the people through the Lieutenant-Governor in Council. The church itself is built, maintained and managed by a committee of three trustees appointed by the people, and all financial arrangements are carried out by these trustees. Far from being an imposition, it is managed in the fairest and most just manner which can be arranged, and the people pay according to their means, and on such easy yearly payments as will not burden them unnecessarily.

"In the case of convents and monasteries there is no obligation of any kind, any contributions which are made being absolutely voluntary by the individuals."

TO THE FRIENDS AND SUPPORTERS OF THE WORK OF CHRIST'S MISSION

In common with all other organizations engaged in work of religious and philanthropic character, we find ourselves confronted with many difficulties that are in no way of our creation, and to the existence of which we have in no way contributed.

We are, therefore, compelled to make a special appeal for help at this time, both for the funds necessary for carrying on our work, and for increased activity on the part of our friends in the direction of using their personal influence to increase the number of our sympathizers and supporters by spreading information with regard to the purposes we have in view and the means we use for their accomplishment.

The stated objects of Christ's Mission are, in the words of its founder, the late Rev. James A. O'Connor:

"The evangelization of the Roman Catholic people, and the enlightenment of Protestants concerning the aims and purposes of the Roman hierarchy in America."

THE WORK "A QUIET WORK."

This was one of "Father" O'Connor's favorite phrases, and there can be no question that in it is to be found the key to much of the success that attended his methods of carrying it on. We propose to make his principles and his practice our own in the conduct of the varied operations of the Mission.

THE SILENCE OF CHRIST'S MISSION.

Paradoxical as it may seem, the silence of "Father" O'Connor, both in his addresses and his writing, was as powerful an element in his success as his words, spoken or written; indeed, what he left unsaid and unwritten gave added force to all his utterances. It was thrown into bolder relief by the spoken and written words of others whose work was intended to secure similar ends, but whose judgment differed from his as to the best way of placing the Gospel before Roman Catholics and informing non-Catholics of certain phases of the activities of the Roman hierarchy.

A curious manifestation of the moral effect produced upon the friends of the work was to be seen in the multitude of letters from his sympathizers and supporters criticizing this feature of his work, especially in the magazine. The writers of these letters were subscribers who thought that his language was often too mild and that he should write more about "scandals," and make more use of "revelations" and "exposures" in his propaganda. But Time has, in our opinion, so abundantly justified the wisdom of his course that we propose to follow it ourselves.

THE WORLD-WIDE FIELD.

When he went to his reward the magazine had subscribers in every State and Territory in the Union, every Province of Canada and in practically every country in the world—certainly every Catholic country—and we wish to regain that world-wide

constituency. More than that, we wish, so far as Roman Catholic countries are concerned, to supplement the magazine with tracts and booklets—not only in English, but also in Spanish, Italian, French and Portuguese—that shall carry to the inhabitants of those lands the Gospel as contained in the Douay Bible and plain statements of the good news that Jesus came to save them *from* their sins, and that He is not only able to save them, in this life, "from the uttermost to the uttermost," but that He can give them the assurance that they will enter into His presence when they die, without having to go through any purgatory on the way.

OUR OWN SERVICES.

The Sunday afternoon services we are now conducting on his plan, and in accordance with both of the objects of the Mission. First a Gospel song and prayer, the latter couched in terms intended to give spiritual help and enlightenment to any Roman Catholics present. Then a reference to recent utterances of Roman Catholic authorities, or current happenings that tend to throw light on the workings of that ecclesiastical system. Then another plain statement of Gospel truth, closing with a brief period devoted to personal testimony.

CONFERENCES WITH CATHOLICS.

Our friends are invited to make it known among their Catholic acquaintances that the office of the Mission is open every day from 9 a. m. to 5 p. m. for conference with the Director on any matter that may be causing them trouble or anxiety. No questions will be asked as to their names, their place of residence or their personal affairs, and so far as confidence is concerned they can rely upon the seal of confession as implicitly as if the Director were a priest of their Church.

The same may be said with regard to letters on personal or religious matters, all of which will receive the Director's personal attention.

WILL YOU HELP THIS WORK?

We feel that the foregoing brief statement constitutes a strong claim for financial help from all who have any knowledge of the spiritual needs of the Roman Catholic people, thousands

of whom are truly pious and anxious to please God, but are barred from access to Him by the teachings of their Church.

Our needs in this respect are all the more pressing because death and the great war and other circumstances, for which we have had no responsibility, have materially decreased the number of donors to the work and subscribers to the magazine.

The work of Christ's Mission is essentially *constructive* as regards both Catholics and Protestants. To the former it presents those truths of the Gospel that are hidden from them by their Church, and to the latter it sets forth those facts with regard to the teaching, practices and purposes of the Roman Church that bear upon their own church and religious interests, both as individual citizens and as members of the great American body politic.

In respect of what may be termed the Protestant side of the work of Christ's Mission the Director has in course of preparation a series of lectures, which will be published later in pamphlet form upon the following doctrinal subjects:

The Monastic System; The Mass and Transubstantiation; Confession and Penance; the Confessional as a Spy System and the Power it Confers on the Roman Hierarchy; Purgatory, the Great Gold Mine; Rome and the Bible; Mariolatry.

EVVIVA ITALIA!

Headed by the Prince of Udine, the Italian War Commission arrived at Washington May 23d. Among other members of the commission, Prince Udine wore his uniform as captain of the royal navy, and among other members of the commission accompanying him were Marquis Luigi Borsarelli di Rifreddo, Under-Secretary of State for Foreign Affairs; Guglielmo Marconi, inventor of the wireless, and Senator Augusto Ciufelli, formerly Minister of Public Works.

The Prince of Udine issued a statement to the American press, in which he said, according to the New York "World":

"The chief object of our mission is to convey the greeting of the King and of the people of Italy to President Wilson, and we shall therefore make no official declaration before having seen the President. Meanwhile, as a prince of the house of Savoy, as a cousin of the King of Italy and as the head of the Italian

mission, I cannot help saying to you that I am happy and proud to find myself in the United States, in the great American democracy, at the very moment in which it is bringing the invaluable contribution of its will and of its resources to the defense of human rights and of the liberty of nations.

BORN OF SAME IDEALS.

"Without stopping to talk about our distant past, *the independence and unity of Italy were made by the magnanimous King Victor Emmanuel II., who, following the advice of the great Cavour, with the co-operation of a thinker and apostle such as Mazzini, who spent all his life in advocating the ideals of liberty and justice, and with the help of a warrior like Garibaldi, who was justly called the 'Knight of Humanity,' staked his own throne to redeem Italy.*

"Modern Italy, which was born out of these ideals, is in full agreement with the American democracy which was founded by such pure and exalted personages as Washington and Lincoln, and which is now guided by a far-seeing and most illustrious President who, supported by the suffrage of his people, has courageously taken up the defense of humanity and justice." (Italics ours.)

In this connection it may be well to remind American Protestant Christians that in the very early days of Christianity it was to an Italian regiment of the Imperial Roman army, stationed at Cæsarea, that the Apostle Peter addressed the first Gospel message ever given to the Gentiles; and also that it was undoubtedly due to the excellence of the Roman military roads and system of communication that the Gospel reached Britain as soon as it did.

John Lord, LL.D., in his great work "The Beacon Lights of History," devotes forty-seven pages of Volume X to an outline of the work of Count Camillo Benso di Cavour, as being the principal element in the transformation of Italy from being, as Metternich put it, "a geographical expression" into United Italy.

The following verses are from a poem by Elizabeth Barrett Browning, entitled "Gaeta, 1861," and will serve to give a glimpse of what the words "United Italy" meant to those who took part in the long and weary struggle:

"Dead! One of them shot by the sea in the east,
And one of them shot in the west by the sea;
Dead! Both my boys! When you sit at the feast
And are wanting a great song for Italy free,
Let none look at *me!*

"Yet I was a poetess only last year,
And good at my art for a woman, men said;
But *this* woman, *this,* who is agonized here,
The east sea and the west sea rhyme on in her head
Forever instead!

"O Christ of the Seven Wounds! who look'dst through the dark
To the face of Thy mother, consider, I pray,
How we common mothers stand desolate, mark,
Whose sons, not being Christs, die with eyes turned away,
And no last word to say!

"When Venice and Rome keep their new jubilee,
When your flag takes all heaven for the white, green and red,
When you have your country from mountain to sea,
When King Victor has Italy's crown on his head
(And I have my dead)—

"What then? Do not mock me! Ah, ring your bells low
And burn your lights faintly! *My* country is there.
Above the star pricked by the last peak of snow,
My Italy's there—with my brave civic pair,
To disfranchise despair.

"Dead—one of them shot by the sea in the west,
And one of them shot in the east by the sea;
Both! both my boys! If, in keeping the feast,
You want a great song for your Italy free,
Let none look at *me!*"

While the struggle of the Italian people—or, more correctly, peoples—for liberty from the tyranny of alien and domestic rulers may be dated from about 1820, the progress of the last twenty years culminating in the capture of Rome on the glorious

20th of September, 1870, can be best described in small compass in the summary of the career of King Victor Emanuel II. in the Century Dictionary, 1899 (Vol. IX), which says: "In 1852 he made Cavour his chief political adviser, in accordance with whose policy he supported France and Great Britain in the Crimean War and allied himself with France against Austria. He received Lombardy from Austria in 1859, and in 1860 annexed Tuscany, Parma, Modena, the Romagna, the Two Sicilies, the Marches and Umbria. He ceded Savoy and Nice to France in 1860, assumed the title 'King of Italy' in 1861, and allied himself with Prussia against Austria in 1866, as a result of which he received the cession of Venetia from the latter country. The complete union of Italy was effected by the occupation of Rome in 1870."

Bishop Burt has told us that King Victor Emanuel III. and Queen Elena are constant readers of the Bible and have had Waldensian governesses for their children. In the New York "Sun," of May 27th, F. Cunliffe Owen, in an article on the Italian campaign against Austria, says, among other things:

"Victor Emanuel spends his entire time, morning, noon and night, in visiting every portion of the extreme front, bringing encouragement and cheer to the soldiers who are running the greatest risks and affording comfort and consolation to the wounded and to the dying. His small gray motor car seems to be ubiquitous along the lines.

"Unattended by any escort he has no one with him but a solitary aide de camp. But every spare bit of space in the car is packed full of packages of cigarettes, of tobacco and of small comforts for the soldiers, with post cards and telegraph forms by means of which he enables the men to communicate with their families which they have left at home. He furnishes the pen and the post cards and takes charge of their transmission, and in thousands of cases sends telegrams in his own name for the men, especially for those who are wounded or are dying. In fact, his automobile is an ambulant post and telegraph office.

"The king is roughing it all the time. His fare is of the simplest—a little cold meat or salame sausage, bread and cheese and chocolate—and he is always ready to share it with the nearest private."

Please cut out this page and pass it on to a Roman Catholic friend.

The Gospel in the Douay Bible

[*The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."*]

> "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—John 5: 39.

"If any man sin, we have an advocate with the Father, Jesus Christ the just."—1 John 2: 1.

In this text the holy apostle tells us plainly that Jesus Himself loves us, individually, so much that He is always ready to plead our cause with the Father. If He loves us so much, there cannot be any necessity for us to ask the Virgin Mary or any of the saints to intercede with Him on our behalf.

"The blood of Jesus Christ his Son cleanseth us from all sin." —1 John 1: 7.

It is evident that God's will for us is that we should all enjoy the experience of having our hearts and consciences cleansed from the stains of sin, and of feeling the peace and joy that come from the consciousness that God is reconciled to us through our having, by faith, accepted the sacrifice offered by Jesus Christ on Calvary, as atonement made for each one of us.

"For by grace are ye saved through faith, and that not of yourselves, for it is the gift of God; Not of works, that no man may glory."—Ephesians 2: 8, 9.

Salvation by works is entirely shut out by these verses, the phrase "Not of works" making it plain that the *only* "work" necessary to salvation is that of using the faith that enables us to lay hold on the sacrifice made by Christ for our personal sins on the Cross. And this faith is a gift from God that He is far more anxious to give than the most pious soul among us is anxious to have. We can get it by asking for it from God direct.

"The Son of man is come to seek and to save that which was lost."—Luke 19: 19.

And the seeking Saviour can always be found by the seeking sinner, as the present writer can testify with joy.

THE EPISTLES OF ST. PETER THE APOSTLE

In the "note" at the head of the first epistle the writer says: "This epistle is written with such apostolical dignity as to manifest the supreme authority with which its writer, the prince of the Apostles, had been vested by his Lord and Master, Jesus Christ."

While the "apostolical dignity" is undoubtedly manifest, there is little else to bear out the statement of the "note"-writer. On the other hand, the omissions to be noted are very striking, in view of the teachings of the Roman Church concerning this apostle.

To begin with, there is not a word in either epistle that asserts, directly or indirectly, the "supreme authority" mentioned above. Neither of them is addressed to the "Church" as a whole, to the pastors in charge of local churches, or even to the congregations or assemblies of believers among whom they were to be circulated.

The first is addressed to "the strangers dispersed through Pontus, Galatia, Cappadocia, Asia and Bithynia;" and the second is written "to them that have obtained equal faith with us."

Even in the first two verses of the fifth chapter of the first epistle the apostle, so far from promulgating an edict or issuing a command, or even giving directions, uses the word "beseech" when he asks the "ancients" to "feed the flock of God which is *among* you," basing this expression of his wishes on the fact he was "also an ancient." Any form of address more unlike what would naturally be expected from an apostle vested with "supreme authority" in the Church it would be hard to conceive.

Again: Not a single word can be found referring to:

The mass itself, or attendance at religious services.

Confession, penance or absolution.

The administering of any of the Sacraments by the apostles or the receiving of the same by the people.

The administration of any of the affairs of the Church as a whole or of the local churches.

The "veneration" of the Virgin Mary or of saints, or of any service that they can render to anyone.

Indulgences, or any "treasury of grace."

Purgatory.

SUGGESTIONS INVITED

As we are desirous of increasing the sphere of influence of this magazine, and of making it more than ever an agency for carrying out the purposes of Christ's Mission, we invite suggestions from our readers as to topics for treatment.

We would remind our readers that ours is a constructive work—not a destructive one, except in so far as the entrance of light and knowledge automatically expels darkness and ignorance. It is our desire to instruct and enlighten both Roman Catholics and Protestants on various phases of Roman teaching and practise, and what has been termed "sensation-mongering" has no place on our program. While it is right and proper to state the facts in respect of certain acts of public men or their utterances on matters of interest to the whole body politic of a local community or the nation, we very rarely regard the discussion of any "scandal," so called, as being of any assistance toward the promotion of the objects that Christ's Mission has in view.

Besides, our great difficulty with the magazine is not to find material for it, but to decide which subjects shall "go over" till next month.

VATICAN SPY CENTRE

"Weekly Dispatch" Cable.

PARIS.—A story of successful espionage, which surpasses all the romances of William Le Queux and Phillips Oppenheim, will be revealed at the trial at Rome of Monsignor von Gerlach and his accomplices on the charge of spying.

The most sensational evidence, however, will be that of a naval officer, through whose daring and cleverness the Italian Government has been enabled to lay hands on the entire band of traitors. This young man disappeared from Italy about a year ago. He went to Austria, pretending to be a deserter, and offered his services to the enemy. They accepted them with alacrity, and sent him on important missions throughout Austria. Satisfied as to his reliability, they finally dispatched him to Zurich to assist in the espionage against Italy. The Italian was careful to conceal the fact that he spoke German fluently, and the German and Austrian officers discussed their plans before him freely.

He thus learned of the existence of a strong-room belonging to the Austrian Consulate at Zurich. Great ingenuity had been expended in making it a secure hiding-place of lists of names of spies and plans for the destruction of places of military value in Italy. The Italian officer, by piecing together scraps of conversation, contrived to learn all about this strong-room.

He returned to Italy and instructed two professional burglars how to enter the room. He told them to provide themselves with masks, as the safes were filled with deadly gas. It was believed that anyone attempting to open them would be struck dead on the spot. The safe-breakers were successful in getting the documents and bringing them to Italy.

Among the accused are persons of all classes of society, and fifty fresh arrests have been made quite recently. The defendants, it is charged, are members of the vast organization of spies directed by Prince Bülow from Lucerne.

Monsignors von Gerlach and Pomarici, and other accused, include editors, persons connected with Parliament, anarchists and others ready for any dirty deed. Five hundred witnesses have been called; and Vice-Admiral Della Chiesa, brother of the pope, and Cardinal Bisleti will give evidence concerning von Gerlach's character. Cardinals Vannutelli and Vico are also among the witnesses.—The Protestant Alliance Magazine, May, 1917.

* * * *

As we go to press, a news despatch say that Mgr. Gerlach has been sentenced to imprisonment for life, and Pomarici to be shot.

RUSSIA THROWS OFF CLERICALISM AND IS NOW A FREE COUNTRY

BY A LADY OF THE COURT.

"A weakling, drawn like a child by every whim of a woman," was the description of the ex-Czar given recently by a Manchester lady, who for years was attached to the Russian Court.

"The Czar desired that his people should believe him a strong man, resolute upon the conduct of the war, but in reality he was dominated by the Germanic influence of a German wife and the intriguers with whom she surrounded herself. The

German influence," said the lady, "was everywhere about the court of Petrograd. Indeed, it was difficult to find a man who was not watching the interest of the Central Powers. Rasputin, the notorious monk, moved here and there. His influence was enormous, especially with the Czarina and the younger duchesses of the royal family. His was the mind that dominated the Czarina and stunted progress.

DREAMS OF THE MONK RASPUTIN.

As an example of the methods adopted by the German intriguers, our informant mentioned that Rasputin was undoubtedly associated with German spies and counsellors. It was reported in court circles that Rasputin went to the palace and said to the Empress in effect: "I have had a dream, and in this dream I saw the past, and I see the future. Peace must be declared at once between Russia and Germany."

The Czarina replied: "I can do nothing. Go and see the Emperor. I don't think we can do anything, as Nicholas Nicholaievitch (the Grand Duke Nicholas) is at the head of the army. While he is there we can do nothing."

Rasputin came again and said: "I have dreamed the same thing, and peace must be made at any cost."

This came to the ears of the Czar, and he wired the Grand Duke, saying that Rasputin was going to the front to tell him (the Grand Duke) of his dream. "Tell Rasputin," replied the Grand Duke, "if he comes here he will be hanged."

RECEPTION OF THE MONK RASPUTIN.

More messages passed between the Czar and the Grand Duke, and finally the Commander-in-Chief agreed to see him, and added that he would be well received. The story of the reception was told in the palace, and the Czarina was furious.

"Tell me your dream," said the Grand Duke to the monk, and he replied: "Peace must be declared; I have had a dream."

"Oh, have you?" said the Grand Duke, and, clapping his hands, guards entered.

"I'll show you how I treat dreamers," the Grand Duke is reported to have said, and he thereupon ordered Rasputin to be flogged. "Now," he added, "go and tell them this is not a dream, but a reality."—The Protestant Alliance Magazine, May, 1917.

MODERN SALE OF INDULGENCES

In the "Western Watchman" of March 11, 1915, appears a report of a sermon preached by Archbishop Glennon, of St. Louis, on the preceding Sunday, in which he is quoted as having said, with regard to Indulgences:

"The Church has not the power to grant a license to commit sin. She has never exercised or claimed to exercise this power. No Church has this power. The omnipotent God Himself has not the power to grant a license to commit sin. . . .

"Let me say again, as has been said a hundred thousand times, that an Indulgence is not a license to commit sin. Let me say that the Church has never proclaimed such a doctrine. Let me say, furthermore, that it has no power to do so.

"Every Catholic knows that, and knows that a Church that would dare to promulgate or practise such a doctrine would be in the act not a Church of God, but of the devil."

As late as 1911, a book was published by Mr. G. H. B. Ward, entitled "The Truth About Spain," of which the tone and manner of several passages suggest that he is a Roman Catholic himself. However that may be, he writes on pages 61-69:

"The English Catholic will be pained to learn that plenary indulgences of the character long since abandoned by the Church of Rome in England constitute one of the principal items of the income of the Church in Spain. The bulls of the Holy Crusade are purchasable at religious bookshops or from priests in every town. The second clause of Article xxxviii of the Concordat stipulated that one of the four sources of Rome's State-provided income (besides the income from properties returned to the clergy by the law of 1845, the income from the four military Orders and a State tax to make up any deficiency), should consist of the 'proceeds of the alms of the Holy Crusade.' Every Spaniard knows that these 'alms' are regularly sold, and the writer purchased the three principal bulls issued for sale throughout Spain and the Canary Islands during 1910. Inasmuch as the price of the bulls is plainly printed on each document, the word 'limosna' (alms) is not in accordance with fact, as they cannot be bought for less than the price stated upon them. They are badly printed on very common thin paper, and each bull is issued under papal sanction by the authority of Doc-

tor Don Prudencio Melo y Alcalde, 'by the grace of God and the Holy Apostolic See, Bishop of Olimpo, Suffragan of Toledo, and General Apostolic Commissary of the Holy Crusade in all the dominions of His Majesty King Alfonso.' They bear the papal seal, the arms of the Cardinal Archbishop of Toledo and the signature of Don Prudencio. An expenditure of elevenpence halfpenny [twenty-three cents] absolves a thief in certain circumstances from the necessity of restoring stolen property to the value of 12s 3½d [$3.07]; and, for every additional sum of 12s 3½d up to fifty times this amount (£30 14s 7d) [$153.50] a further bull must be purchased. The bull states that for larger amounts 'You shall come to Us [the bishop] in order to agree upon the procedure.' The document assumes that, respecting 'anything stolen or unjustly acquired,' the holder has made 'due endeavors to find the persons to whom restitution should be made.' Nevertheless, the bull is a composition for theft, or receipt for stolen property.

"A second bull, price five pence [ten cents], enables the purchaser to eat meat in Lent, and during other fasting days excepting Ash Wednesday, each Friday in Lent, Wednesday, Thursday, Friday and Saturday of Holy Week, and Palm Sunday, and, if the purchaser is a priest, the watches of the Nativity of our Lord Jesus Christ, Pentecost, the Assumption of the Blessed Virgin Mary, and the days of St. Peter and St. Paul. The privilege may also be enjoyed while purchasers are traveling or residing abroad during the year of issue.

"Another bull, of an omnibus character (price, sevenpence halfpenny) [fifteen cents] includes permission to eat meat on Fridays and Fast Days, also masses for the repose of the souls of departed relatives or friends in Purgatory. It further concedes an indulgence for marriage with relatives, and grants a plenary indulgence to the purchaser after confession before the priest.

"The indulgence for meat-eating is one of the most popular. It is bought by thousands of non-Catholics who find it impossible to retain their employment in factories and workshops except by purchasing the bull, which remains a waistcoat-pocket document throughout the year. Similarly possession of the 'ticket of confession'—which, given by the priest, certifies that the

holder has paid for it and confessed at least once during the year —is often demanded, as a condition of employment, and at times the Church authorities have great difficulty in detecting printers who issued counterfeit 'tickets' which were sold to non-Catholic purchasers for a copper coin."

MY LIFE STORY

(Continued.)

BY ELI M. ERIKSEN, DIRECTOR OF CHRIST'S MISSION, FORMERLY A MARIST MONK, SCOTLAND.

On the 1st of December, 1911, the case was closed with the verdict for the plaintiff (Mr. Eli M. Eriksen).

The papers that had reprinted the libel and slander published by Rev. Father Spink in his magazine came forward one by one, apologizing and paying their money to the poor in the town or village, as per the verdict.

"Truth," a Roman Catholic paper, one of the most influential of them all, had to acknowledge that what they had printed concerning my case was not the truth, but lies. They regretted ever having done so. The following is a copy of the apology from "Truth":

"THE TRUTH WITH HONOR.

"'TRUTH'S' APOLOGY TO BROTHER ANSGAR.

"'Truth' of January 31st prints the following apology:

"'Shortly before Christmas, Mr. Eriksen, the lecturer who, some time ago, under the auspices of the Protestant Alliance, was giving his experiences in a monastery, recovered a verdict for £250 against a Roman Catholic journal which had stigmatized him as a *fraud*. Some time previously Mr. Eriksen had been criticized in "Truth," and, as was mentioned in an article published last week, he has commenced an action for libel against "Truth" in respect to that criticism.

"'Having read the evidence given at the recent trial, I feel bound to say that if I had had such evidence in my possession at the time, I should have abstained from saying what was said about Mr. Eriksen in "Truth." That being so, I have certainly no desire to attempt to justify what was said; on the contrary, my disposition is to take the earliest opportunity of repairing any injustice that "Truth" may have done to Mr. Eriksen. I

have therefore asked Mr. Eriksen, through his solicitors, to treat what was said in "Truth" as withdrawn, and I regret that it was ever published.'"

* * *

Mr. J. Britton, secretary of the Catholic Truth Society, also had to humble himself and pay up for insulting my solicitors, Messrs. Engall & Crane.

The prayers of the Catholic Church in England to the souls in purgatory and the "Novena" (nine days' prayer to Mary, the Mother of Sorrows) had been of no avail, since they failed in putting an end to me by law.

"YET ANOTHER APOLOGY

"FROM MR. J. BRITTEN, SECRETARY OF THE (R) CATHOLIC TRUTH SOCIETY, AND EDITOR OF (R) 'CATHOLIC BOOK NOTES.'

"Under the above ['The Antidote'] heading the Editor of the (R) 'Catholic Book Notes' writes: 'We published in our issue of September last a paragraph containing two short extracts from an article in "Truth" of August 30th, wherein reference was made to the firm of Messrs, Engall & Crane, solicitors, of 44 Bedford Row, W. C., and certain letters written by them were characterized as "six-and-eightpenny frighteners," That firm has threatened proceedings against us for the libel which they allege is contained in the paragraph. We say without qualification that we did not desire nor intend to say anything objectionable concerning Messrs. Engall & Crane, and we offer to them by way of apology the following, which, in substance, we have taken from "Truth," under date 24th ult.:'

"(The extract from 'Truth' was printed in our 'Magazine' for February. Mr. Britten's apology is concluded as follows):

"'We have handed to Messrs. Engall & Crane a sum of money which they are to give to a charity to be chosen by them, and have paid the costs incurred by them as agreed upon between our solicitors and themselves.'—(R) Catholic Book Notes, February.

"We understand the 'sum of money' has been handed to the Poor Box of the Acton Police Court.—Ed."

Rev. Father William Hanly, of the Franciscan Monastery in Crawley, succeeded in closing the doors of the hall in that town, where I was to hold a meeting. The wife of the owner of that

hall was a Catholic, enslaved to the holy Father through the confession box; she was influenced to persuade her husband to cancel the agreement, thus keeping me out of the town.

Knowing that I stood on the ground of truth in a land of liberty and free speech I determined to hold open-air meetings.

Meanwhile my engagements brought me to a neighboring town called Horsham. In getting there we had to make a stop at Crawley. Two ladies getting on the train at Crawley entered our compartment. I opened conversation with them and asked them what became of the monk who was to have spoken in Crawley. "Thank God," they said, "the hall was closed to him! Our holy Friars are going to keep him out of town. They have printed a tract against him and are scattering these all over town." I was handed one of the tracts, and asked them for one more and received it.

Mr. Hyslop, organizing secretary for the Protestant Alliance, who was with me, had to hide behind the newspaper he was reading in order not to interrupt the incident by his laughter. However, nearing our station I took the privilege to introduce myself as the one I really was, and told them also that I expected to speak in Crawley before very long. It is impossible to describe the result of my identification. One thing is sure, had it not been for Mr. Hyslop coming to my aid a scene would have been the result.

A short time after I was scheduled to speak in the town of Crawley. The schoolhouse was given to our use for three evenings.

Rome was angered. Her monks had prepared thousands of circulars to be given out in order to ruin my name and character. Coming to the school it was almost impossible to enter; a mob of Catholic men, women and boys were surrounding the building. Cursing and profanity filled the air, the ground being covered with bills and circulars.

We finally succeeded in entering the building and found the schoolhouse filled to capacity. As we entered I was threatened with death.

The very fact that I was in Crawley after they had once closed the hall had filled them with anger, as they realized that England was fully awake to the "power of old" and would not tolerate it any longer.

The following day we took steps through my solicitors to have Rev. Father Hanly withdraw his accusations and publicly

Mr. Eli M. Eriksen.

acknowledge the falsity of his statements. He refused to do anything of the kind, but was compelled to a year later by a verdict in my favor.

"The Franciscan monk" then had to meet the "Little Brothers of Mary Monk" and pay the price according to the verdict of the court.

"AND YET ANOTHER APOLOGY.

"4 Raymond Buildings, Gray's Inn,
"London, W. C.,
"29th January, 1912.

"DEAR SIRS:

"ERIKSEN *v.* HANLY.

"As agreed, we write to confirm that this action brought by you on behalf of Mr. Eli Eriksen against our client, the Reverend Father William Hanly, of the Monastery, Crawley, for damages for circulation of a leaflet dated April 29th last, has been amicably settled between us by payment by our client of an agreed sum to yours for costs as a small acknowledgment of the injury done him.

"As agreed, we also place on record the acknowledgment of our client that the leaflet in question was such as to entitle your client to take objection to its phrasing and its statements, and on his behalf we hereby express to your client regret that he should have been led to publish the leaflet.

"Referring to the claim in your writ for an injunction to restrain its further circulation, you may take this letter as Father Hanly's undertaking not to circulate it further, or any extracts from it. "Yours faithfully,

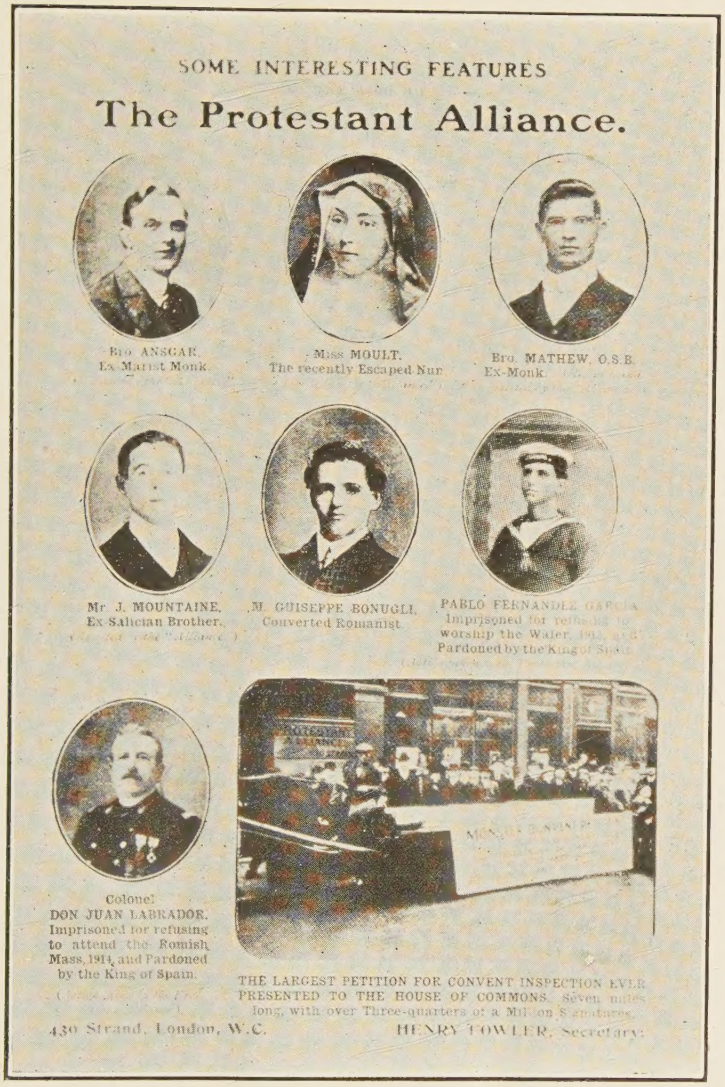
"Messrs. Engall & Crane, "ELLIS LEATHLEY & WILLES.
"44 Bedford Row, W. C."

Many a time since then have I visited Crawley both as a public speaker on the same platform and to see my many friends in the town, but never since have any of the Franciscan monks appeared against me in print or otherwise.

* * * * *

It has now been my pleasure to present to you proofs of my case in four consecutive numbers of THE PROTESTANT REVIEW. My aim with these has been to convince you of the truth of my life story, for there are so many counterfeit stories of this kind published lately that one is naturally skeptical toward all who have no evidence to sustain their claims.

When war broke out I volunteered for services in the Red Cross. Through my application to Queen Alexandra, who is Danish by birth, I obtained an interview with her in the Devonshire House, Piccadilly, London, and later, through her efforts,


SOME INTERESTING FEATURES
The Protestant Alliance.
Bro. ANSGAR.
Ex-Marist Monk.
Miss MOULT.
The recently Escaped Nun.
Bro. MATHEW, O.S.B.
Ex-Monk.
Mr. J. MOUNTAINE.
Ex-Salician Brother.
M. GUISEPPE BONUGLI.
Converted Romanist.
Colonel
DON JUAN LABRADOR.
Imprisoned for refusing to attend the Romish Mass, 1914, and Pardoned by the King of Spain.
THE LARGEST PETITION FOR CONVENT INSPECTION EVER PRESENTED TO THE HOUSE OF COMMONS. Seven miles long, with over Three-quarters of a Million Signatures.
430 Strand, London, W.C.
HENRY FOWLER, Secretary.

was accepted for service and remained until April, 1915, when the German spy system became so strong in the Kingdom that measures were taken to admit no foreign subjects into the service. From this time on it became very hard to even exist in England as a foreign subject. Every door of employment was closed to aliens.

I applied for a passport to Denmark, but was refused because I knew where the training camps of England were and could easily convey information from Denmark into Germany that would help in destroying the English army. It had also been my privilege to witness three German Zeppelin raids.

All this was against me. England had learned not to take any chance whatsoever, no matter how worthy the case might appear. There was nothing left to do but to accept the invitation from Mrs. Crosher and family at Westford; there I remained for four months, up to the time I left for the United States, Easter morning, 1916, arriving in New York on May 3, 1916.

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BROTHER ANSGAR

(The Ex-Marist Monk, Late of Dundee)

is prepared to arrange for taking Gospel Services or the delivery of Lectures.

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My Monastic Life. Illustrated with Lantern Slides.
Government Visits to Marist Brothers' House.
Children Poorly Clad and Fed; Beaten with Supplejacks (forty Strokes). Boys Closed Up in Darkened Cell, Destitute of Furniture for Months at a Time.
House Closed. Marist Brothers Dismissed.
The Carmelite Nun. Illustrated with Lantern Slides.

What I Saw, Suffered and Lost at Twyford Abbey, Willesden, with the Monks

Visit to Scotland Yard, Cardinal Bourne, and the "Daily Mail."
Life in London Streets, on the Embankment, in the Salvation Army Shelter, and Whitechapel.
The Trap and Poison Cup. Plot laid by Mr. Keen, Vauxhall Bridge Road, with Hope of Kidnapping.
Unsuccessful Plot of Detectives Engaged by my Superior to Recapture or Imprison Me. Protestant Alliance to my Rescue.
My Life Story Stopped from Being Printed by a Secret Letter to Cassell, from Hove, by Unknown yet Known Jesuit Hands.
Slander and Libel by Father Spink, of Barnet.
My Law Case under Judge Lawrence. Result: Verdict of £250 Damages. New Trial. Result: Father Spink Bankrupt; His House Closed or Sold Up. Priests and Brothers Scatter. Boys Sent Home.

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